

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

to the marvels of the absolute dialectic, of the intuitive method, or of naturalistic evolution as interpreted in terms of matter. Whereas the Christologian has at least this advantage, that the mystery he reports is a mystery of grace. Holy love is his last criterion of reality. The greatness, the mercy, the glorious power of Jesus Christ, who ransomed us with His blood, and who, after all creatures have received of Him, is still as endless as in the beginning—these are facts which have conveyed to the human mind a totally new impression of what God is, and of the lengths His love

will go to redeem the world. He who has stood by this ocean of Divine mercy, as it stretches from his feet to incomprehensible distances, will not too much complain that our estimate of Christ should thus bring us, ere we are aware, to the verge of silence.'

These words may well complete the imperfect notice of a noble book which, whether we agree or differ with it, and the reviewer does both, really advances the discussion of the great theme with which it is concerned, and will doubtless leave its deep mark on its future course.

In the Study.

New Commentaries.

WHATEVER the reason of it, there is no part of the Bible upon which we are better served with commentaries than on the Epistles of St. John. The volume in the 'International Critical Commentary' is the latest addition to the literature. Its title is *A Critical and Exegetical Commentary on the Johannine Epistles* (T. & T. Clark; 10s. 6d.). The author is the Rev. A. E. Brooke, B.D., Fellow, Dean, and Divinity Lecturer, King's College, Cambridge.

One of the most interesting things about the literature on these Epistles, is that it takes so long to grow old. Books on the Gospels, including the Johannine Fourth, are antiquated speedily; books on the Pauline Epistles stay a little longer; but books on the Johannine Apocalypse scarcely survive their author. On the Johannine Epistles only, so far as we can see, do the commentaries live. In his list of the literature on these Epistles Mr. Brooke names Lücke (1820-1856), Huther (1855-1880), Maurice (1857), Ebrard (1859), Haupt (1869), and Rothe (1878) as all worth studying still. What is the reason of it?

On Rothe, by the way, Mr. Brooke makes a remark, and on Rothe only. He says, 'A most valuable Commentary.' But he has forgotten that Rothe is accessible in English. To the earliest volumes of THE EXPOSITORY TIMES a translation of Rothe's *First Epistle of John* was contributed. It has not been reprinted, and has no doubt made these early volumes to be the more sought after.

With Mr. Brooke himself we are greatly charmed.

How good it is that the preacher—not only the special student but the practical preacher—is accustomed to turn first of all to the volumes of the 'International Critical Commentary.' We want reliable scholarship. We can do the rest ourselves. Every preacher will turn to Mr. Brooke's Johannine Epistles. And it is very rarely that he will require to turn to any one else.

In the Rev. Cyril W. Emmet's commentary on *St. Paul's Epistle to the Galatians* (Robert Scott; 3s. 6d. net), the argument in favour of the South Galatian locality is stated shortly and clearly; the argument in favour of an early date for the Epistle, a date preceding the Apostolic Council of Acts xv., is given in fulness and with astonishing force of conviction. For that great argument alone the book is worth buying.

But it is also a commentary, of independence and ripe scholarship. Mr. Emmet is becoming recognized as one of the most reliable theological writers of our day.

Professor Allan Menzies of St. Andrews, who published an edition of St. Mark's Gospel on a new plan, has not repented of his temerity. The new method of exposition has proved a true method and very useful. Now he has issued on similar lines an edition of *The Second Epistle of the Apostle Paul to the Corinthians* (Macmillan; 6s. net).

What is the method? The Greek is given on one page and Dr. Menzies' own translation on the page opposite. Then, the commentary is an exposition, not of the writer's words but of his

thoughts. That Dr. Menzies has studied the words, and studied them much, his translation is evidence enough. But the words are only the channel through which the thought is poured; and he is right in believing that what the expositor ought to make us acquainted with, is what the writer says and not how he says it.

Moreover, this method makes a commentary really readable. The stepping-stone method, by which you jump from one phrase to another, is very wearisome. This method is as refreshing as it is informing.

Professor Menzies is always himself. He does not follow the fashion and divide the Epistle into two or more epistles. Nor does he rearrange its contents. He finds that as it lies before him, 'it is not unintelligible.' He concludes a searching examination of the evidence in this way: 'It is the same material that burns in both parts of the Epistle; only in the earlier, the fire is kept down and not allowed to burn into flame. In the latter part it does so. And it is natural to suppose that the part in which the Apostle suppresses his feeling, and only betrays it in a series of hints and of quotations of what is said of him at Corinth, is anterior to the part in which he allows it free vent. It would be a strange thing if, after expressing himself so freely and unreservedly as he does in 10-13 about his opponents, he had written another letter in which the flame did not appear, and he yet showed by his veiled reproaches and complaints that he still kept his grievances.'

This volume will certainly add to the author's reputation.

The 'International Critical Commentary' is now proceeding with unusual but very welcome rapidity. We have just rejoiced in Brooke's Johannine Epistles when we are handed *A Critical and Exegetical Commentary on the Epistles of St. Paul to the Thessalonians* (T. & T. Clark; 10s. 6d.). The editor is the Rev. James Everett Frame, Professor of Biblical Theology in Union Theological Seminary, New York.

How does Professor Frame arrange his materials? In the Introduction he has eight great sections. The first section gives the historical atmosphere in which St. Paul found himself. The second and third sections handle the questions that concern the two letters, the second letter being considered under the heads: (1) Occasion; (2) Place, Date,

and Purpose; (3) Contents; (4) Religious Convictions; (5) Disposition. Then follow sections iv. Language and Personal Equation; v. Authenticity of First Epistle; vi. Authenticity of Second Epistle; vii. Text; viii. Commentaries. The longest discussion is of the authenticity of the Second Epistle. Every book, brochure, and magazine article seems to have been considered. The conclusion is: 'Since the antecedent probability, namely, the intelligibility of the historical situation implied by II, the language, the personal equation, and the religious convictions, is distinctly in favour of Pauline authorship, and since the objection to the genuineness on the score of alleged discrepancies between 1 Th 5^{1st} and 2 Th 1¹⁻¹² is not insuperable, the hypothesis of genuineness may be assumed as the best working hypothesis, in spite of the difficulties suggested by the literary resemblances, especially the striking agreement in the epistolary outline.'

The Commentary itself is perhaps fuller of exegetical and less full of critical material than usual. The summaries are lucid and terse; the explanation of difficult or pregnant passages is candid and as a rule convincing. Without doubt Professor Frame has made a notable addition to this great series and a name for himself.

At the Clarendon Press has been published the fourth and last volume of *The Hebrew Prophets for English Readers*, as edited by Francis H. Woods, B.D., and Francis E. Powell, M.A. (2s. 6d. net). Each of the previous volumes has received particular notice in THE EXPOSITORY TIMES, and now, on the issue of the last, let us see if we can make it understood that this is no ordinary commentary. These editors do not repeat with slight verbal variation what other Commentators have said. Their work is original from beginning to end, and based on many years' arduous study of the Prophets. Sensitive to the least item of new knowledge, they are also respectful to the tradition of the Church. If they have arranged the prophets in an unfamiliar order they have done so, it may confidently be understood, on the clear demands of scholarship.

A Note on 'Kest.'

Students (we do not say readers) of Dr. Edwin A. Abbott's books have been saying, that about

this time another volume was due. It has come, in the form of an exposition of the Odes of Solomon, a volume of six hundred and sixty-six octavo pages, each page packed with matter, and all original, thoughtful, demanding incredible research and verification. Again this scholar comes before us as the greatest wonder-worker of our time. The title of the new book is *Light on the Gospel from an Ancient Poet* (Cambridge: At the University Press; 12s. 6d. net).

There is only one way of doing justice to such a book in a review. It is to select some topic out of it, make an effort to show the wealth of scholarship there is in that topic, and then let it be understood that there is a hundred topics in the volume, each as fertile in thought and all treated as thoughtfully. We select the subject of *Rest*.

'After the introduction of love [dealt with by Dr. Abbott in the previous sections of his book], which is the power that makes a family and a home for Man, there comes naturally, for a Jewish poet, the thought of rest. For "rest" is the Hebrew term for expressing "home"; as when Naomi says to her daughters "The Lord grant you that ye may find *rest*," and to Ruth "Shall I not seek *rest* for thee?"—that is, the "rest" of married life, in a home. A promise of "rest," meaning the promise of a home in the Promised Land, is made to Moses as the representative of Israel. The successor of Moses, Joshua—who for Christians would stand as the first Jesus and the type of the second Jesus—repeats this promise of God. It is also said that before Joshua's death "the Lord had given rest unto Israel." But the historian adds, "from all their enemies round about." Every Jew would recognize that the "rest" was but temporary, and would agree with the Epistle to the Hebrews that in the highest sense the promised "rest" was not yet given:—"There remaineth a *rest* for the people of God." The literal rendering is, not "rest"—as elsewhere in the Epistle—but "sabbath-keeping." The true "sabbath-keeping" was yet to come.'

The name of Solomon is associated with rest. It was promised that he should be 'a man of rest' (1 Ch 22⁷⁻¹⁰), and that the house which he was to build would be called 'a house of rest for the ark of the covenant of the Lord' (1 Ch 28²). It is natural therefore that the Odes of Solomon, as they are called, should have much to say about rest. Dr. Abbott discusses the word as it occurs; but at this point he writes a note—one of his long,

informing, amazing, charming notes—on the first mention of the word 'rest' in the Bible.

The first mention of the word 'rest' in the Bible is in connexion with Noah, whose name indeed signifies 'rest.' There is, of course, the earlier rest of the Sabbath, rest after toil, but that is different. The rest of Noah is the rest of home and a quiet spirit; the rest of the Saviour's invitation, 'Come unto me—and I will give you rest.' Of this same Noah it is said that 'the Lord smelled the sweet savour' of his sacrifice, where 'sweet' is a noun derived from the root of 'Noah'; literally the translation is, 'the Lord smelled the smell of restfulness'—a quieting, soothing, tranquilizing smell.

But is not Noah's name connected with *comfort*? It is. Lamech's prophecy was: 'This same shall comfort us.' And hence arose confusion in the translations and interpretations of this passage. The LXX translates 'This man shall give us an interval of rest (one word, *διαπαύσει*) from our works and from the troubles of our hands.' Philo quotes the LXX, and admits—an admission the Christians were not slow to take advantage of—that Lamech's prediction is 'literally false'; for, he says, during Lamech's life, instead of a relaxation, there was a recrudescence of evil. Origen replied: 'Our Lord is the true Noah' (*Hom. Gen. ii. 3*), and quotes the promise in St. Matthew (11^{28, 29}).

Did Origen mean, then, that the 'all' of our Lord's promise definitely included Lamech, thus fulfilling Lamech's own prediction, 'This same shall comfort us'? He does not say so directly, but St. Peter does. In the famous passage in 1 Peter (3¹⁸⁻²⁰), those whom Lamech calls 'us' are definitely mentioned as 'the spirits in prison—disobedient—in the days of Noah,' and to them it is said that Christ proclaimed release. The 'prison' of Sheol, says Dr. Abbott, might be regarded as (Ps 69^{14, 15}) 'the pit,' 'the deep,' 'the water flood,' 'the deep waters,' 'the waters that come unto the soul.' Only seven persons came alive out of these waters with the first Noah. The second Noah brought up a host, rescued for a new life. This act of rescue the Epistle likens to 'baptism,' and it emphatically explains that the act was spiritual. It was '*in the spirit*' that Christ 'proclaimed,' and it was '*to spirits*.' And 'baptism' is 'not the putting away of the filth of the flesh,' but the question-and-answer of a good conscience toward God.

New Sermons and Essays.

The brief essay, half expository, half devotional, is a feature of certain weekly newspapers, especially *The Christian World* and *The British Congregationalist*. Unattractive at first, they become at last the feature of most acceptance. The Rev. Edward Shillito, M.A., is a contributor of such essays, few more acceptably. He has now gathered a selection of his contributions to the journals named into a volume, issuing it under the title *Looking Inwards* (Clarke & Co. ; 2s. 6d. net).

There is no limit to the interest of life when it is set in the light of eternity. Had Mr. J. Brierley looked out on the world as a mere thing of phenomena his essays in *The Christian World* would have come to an end long ago. They would have come to an end, not for lack of material to write about, but for lack of people who cared to read what was written. How long has he been writing? Some of us have a row of volumes on our shelves. Yet the latest volume, called *The Life of the Soul* (Clarke & Co. ; 3s. 6d. net) may be read from cover to cover with as much enjoyment as ever.

A volume by Mr. Maurice Clare of devotional chapters on the Creed—chapters which may have served and may still serve as sermons—has been published by Messrs. Hodder & Stoughton in a new, striking, and highly pleasing outward fashion. The chapters have that mingling of homiletical suggestion and literary instinct which makes modern devotional writing so popular. The day is over upon which men wrote their devotions for their own souls' sake; they write now quite consciously for the sake of the souls of other men. They write for the nibbling multitude, and they know that if they are to be successful as fishers of such men they must bait with literary reference and familiar quotation. In Mr. Clare's book the references to literature run down each broad margin in all men's sight. For the good fisher understands that his bait must be visible and he himself less so. The title of the volume is *The Creed in Human Life* (6s. net).

A volume of sermons on *Bible Types of Modern Men*, by the Rev. W. Mackintosh Mackay, B.D., came recently to tell us that we had not exhausted the capacity of the Bible for surprising us. Just

as instructive, combining evangelical warmth with ethical instruction, is a new volume by the same preacher on *Bible Types of Modern Women* (Hodder & Stoughton ; 6s.).

Not every popular preacher is popular after the press. The Rev. G. H. Morrison, M.A., can publish his sermons as he preaches them and enjoy his popularity both ways. The new volume is again a collection of his Sunday evening sermons, and again the sermons are simple in thought and expressed in simple language. Each sentence is intelligible and contributes to the finished grace of the whole. The title is *The Afterglow of God* (Hodder & Stoughton ; 5s.).

Where lies the secret of the acceptance given to every new volume of sermons issued by Archdeacon Basil Wilberforce? He is an eager temperance reformer—that is not the secret. He is an ardent universalist—is it that? Perhaps, after all, it is simply the plentiful share of sunshine which he pours through his preaching upon hearer and upon reader. There is no nicety of scholarship or logical order of argument—there is simply warmth. The new volume is *Steps in Spiritual Growth* (Stock ; 3s. net).

A Report has been issued of the Sermons and Lectures delivered at the *Westminster Bible Conference, Mundesley, 1912* (Morgan & Scott). The price is not stated, but it is an unbound volume and presumably published at a small price. The sermons and lectures are by men like Dr. Campbell Morgan, Mr. John A. Hutton, Professor Griffith Thomas, and Mr. J. E. Rattenbury.

Mr. Francis Griffiths, proceeding with his several enterprises in homiletical literature, has sent out Parts 69 to 76 of *The Churchman's Pulpit* (1s. 6d. net each), as edited so competently by the Rev. J. Henry Burn, B.D. This, when complete, will be the largest collection of sermons ever issued in book form, and not only the largest but the best.

The same publishers have continued *The Children's Pulpit*, issuing Parts 6 to 10 (1s. net each); and Parts 85, 86, these two containing topical rather than textual sermons, the 86th Part a double number (2s. 6d. net). They have ready

also two more parts of the 'Lecture Library' (1s. 6d. net each), *Witches and Witchcraft*, and *Joan of Arc*, both by Mr. Percy Allen.

More conspicuously than any man in our day, Sir Oliver Lodge stands on the borderland between Science and Religion. Now he writes to *Nature* on some scientific topic; now he sends an article to *The Contemporary Review* on some religious question; and now he contributes something to *The Hibbert Journal* which is neither Science nor Religion. The religious papers of many years he has gathered together into a volume, to which he has given the title of *Modern Problems* (Methuen; 5s. net). They are not all obviously religious—'The Smoke Nuisance,' for example. But Sir Oliver Lodge rarely separates Science altogether from Religion, and so he has had to consider whether this or that essay should come into the volume on religious subjects or into the next volume on scientific subjects. It may seem wonderful that one man could write on Determinism and the Smoke Nuisance, and especially essays that are worth republishing; but the subject of an essay is always of less consequence than the treatment of it; and, after all, these subjects may not be altogether unconnected. In any case, whatever Sir Oliver Lodge writes he writes so that everybody reads him.

The Rev. P. N. Waggett, although of the Society of St. John the Evangelist, is not unacquainted with the problems, political and social, which are crying for resolution. Nor is he unconcerned. But he holds that the pulpit is the place, not for the resolution of problems of conduct, but for the proclamation of that grace and power which makes good conduct possible and a delight. Therefore in his volume of Lenten sermons, entitled *Our Profession* (Longmans; 3s. 6d. net), he has dealt solely with the grace and the power, 'those things which for Christians do not change.' He has dealt with Faithfulness and Righteousness, giving five sermons to the one and four to the other. He has closed the book with a Holy Week and an Easter sermon, the one on the Barren Fig-tree, the other on Christ's Friends and Foes.

Innumerable as the books are which tell us of

the things most surely to be believed, nothing has come into our hands which can touch a little volume of essays entitled *The Dominant Ideas of Christianity*, and written by the Rev. John Macaskill, M.A., Paisley (Oliphant, Anderson & Ferrier; 1s. 6d. net). Nothing can touch it for reverence of approach, for insight, for delicate unconscious phrasing.

It may not be generally known, but we believe it is a fact, that retreats are becoming quite a feature of the religious life of our day, and not least among Scottish Presbyterians. So the volume of essays on *Retreats for the People* (Sands), which a Jesuit, the Rev. Charles Plater, has published, will find a wider welcome than the author anticipates.

A Marriage Address.

BY THE REV. ARTHUR F. TAYLOR, M.A., ST. CYRUS.

MY DEAR FRIENDS,—The first condition of wedded, as of all other happiness, is the blessing of the Almighty God, by whose power we were created, by whose bounty we are fed, and by whose grace we are saved. That blessing we have already besought for you, and will beseech whensoever we remember our kindred and our friends in the prayers either of the home or of the Church.

But in this quest of happiness something also depends upon ourselves. That husband and wife will love one another we take for granted. *That* comes by instinct; it is a subtle unanalyzable attraction. But husband and wife have also to live together, and that does not come by instinct. It is an art that has to be learned, and, to speak frankly, is not always very easily learned. Naturally; for it is scarcely to be expected that husband and wife will always be found in precise agreement in every respect of judgment, taste, and feeling.

Like every other art, this art of living together has to be learned by studious patience and care. There are, I think, two prime secrets in the art—the one negative, the other positive.

Negatively, we husbands and wives must learn studiously to avoid the foolish and perilous habit of accumulating a store of petty grievances against one another—dwelling in memory upon things that are far better entirely forgotten.

And then *positively*, we must endeavour in all

things to deal with one another in a spirit of resolute, generous, and kindly forbearance and, so far as may be, of understanding sympathy.

My brother, let me then remind you, or ask you to remind yourself, that a woman is not as a man. A man is prepared to take many things for granted in the intercourse of life. Having said a thing once he scarcely thinks it necessary to say it again. But a woman is not made that way, I think. You love your wife, and she knows that you love her, nevertheless she will like to be told so many times either in words or by those little gifts and attentions that are only a more delicate kind of language.

You will remember this also, my brother, that marriage generally brings to the man an immediate access of comfort, but to the woman it brings an immediate access of responsibility, and may, in the course of years, bring upon her a very severe strain both of body, mind, and spirit. Remembering this, you will, I am sure, endeavour to give to your wife that courteous consideration that is due to one who is sometime called the weaker vessel, but who often has the heavier burden to bear.

And *you, my sister*, will remember that a man is not as a woman. Your husband has already given much of his energy to his business, and must continue to do so. While *your* thoughts will be centred in the home, *his* must ever be divided between the home and the market; for there is in every man, worthy of the name, an impulse to go out into the world and measure his strength and capabilities alongside of his fellows. Be it yours, then, not merely to make his home comfortable and happy, but also, day by day, to gird on, as it were, his armour for the fight and bid him be brave, incorruptible, and strong.

God the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you. The Lord mercifully with His favour look upon you; pour upon you the riches of His grace; sanctify you that you may please Him both in body and in soul, and live together in holy love unto your life's end.

Cura Curarum.

“The truth is that we have need constantly to go back to the first principles of our ministerial vocation and to renew our sense of its purpose and aim. We should be greatly helped to do

this, were we to make it a practice to read carefully, from time to time, the service which was used at our ordination as priests.”—A. W. ROBINSON, *The Personal Life of the Clergy*.

And here is the Bishop's address in the service above referred to, as we find it in The Book of Common Prayer of the Church of England:—

‘You have heard, brethren, as well in your private examination, as in the exhortation which was made to you, and in the Holy Lessons taken out of the Gospels and the writings of the Apostles, *of what dignity, and of how great importance* this office is, whereunto ye are called. And now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance, unto how high a Dignity, and to what weighty an office and charge ye are called: that is to say, to be messengers, watchmen, and stewards of the Lord; to teach and to premonish, to feed and to provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

‘Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his spouse and his body. *And if it shall happen the same Church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue.* Wherefore consider with yourselves the end of your ministry towards the children, towards the spouse and body of Christ; and *see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your care, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.*

‘Forasmuch then as your office is of so great excellency and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful, and thankful unto the Lord, who hath placed you in so high a Dignity; as also to beware, that neither

you yourselves offend, nor be occasion that others offend.

'Howbeit ye cannot have a mind and will thereof of yourselves; for that will and ability is given of God alone: therefore *ye ought, and have need, to pray earnestly* for his Holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; *consider how studious ye ought to be in the reading and learning of the Scriptures*, and in framing the manners both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this same cause, how ye ought to forsake and set aside (as much as ye may) all worldly cares and studies.

'*We have good hope that ye have well weighed and pondered these things with yourselves long before this time*, and that you have clearly determined by God's grace to *give yourselves wholly to this one thing, and draw all your cares and studies this way*; and that you will constantly pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.'—BOOK OF COMMON PRAYER.

'If the scholar feels reproach when he reads the tale of the extreme toil and endurance of the Arctic explorer he is not working as he should.'—A. W. ROBINSON.

Virginibus Puerisque.

The Rev. Will Reason, M.A., excellent scholar, and the friend of the little folks, has published a volume of *Ten Minute Talks to Boys and Girls* (Robert Scott; 2s. net). We take one talk out of the book by way of exhibiting its quality.

Houses of Life.

There is a story from America of a man who was engaged to build a house. He got the work

because he was going to marry the servant of the gentleman who wanted the house built. This gentleman gave him the plans, told him how much it was to cost, and said it must be finished by the time he returned from a journey to Europe. When the builder understood that his employer would be away while the house was being put up he was very glad, because he did not like people to watch what he was doing. He was one of those men who make the outsides of things look very nice, but scamp the inside work. So he put cheap pipes where they were under floors or covered up by plaster, and did not trouble to make the joints properly. He made the doors and windows of unseasoned wood, put bad stuff into the roof where it could not be seen, used plenty of putty to fill up the cracks instead of being careful with his joinery, and tried every trick he knew to save as much money as he could out of the job, while making it look nice with paint and varnish over all the outside places.

When the employer came back, the house was finished, and the builder showed it off, calling attention to all the things that looked nice, and declared that there was not a better built house anywhere round.

'I am glad you like it so much,' said the gentleman, 'for it is my wedding present to you and your wife, to live in.'

Then the man's face fell, as he thought of the pipes with leaky joints, the doors and windows that would soon be rattling with every wind, the dark corners where his foot might go through the floor some day, and the roof that would not be long before it let the rain in. Somehow putty and paint did not seem such good things as they did when he believed that some one else would live in the house.

You think he was not only a bad man, but very foolish, and perhaps you are wondering why the story is told to you. Do you not know that you have been given a house to build, in which you will have to live yourself? That is true of every one of us. Indeed, it is not one house only but several, which you are building now, in some kind of fashion.

There is the House of the Body. You are putting material into that every time you take something to eat, and the way in which you build with this material depends on your habits, whether you take the right kind of exercise, use plenty of

clean water, get enough fresh air, go to bed at the right time, and things of that nature. Some greedy boys and girls get very cross if they are not allowed to eat the wrong things, others are lazy, or hate washing, or will not go to bed so as to have the proper amount of sleep. Well, if you are of this kind, you cannot expect to have a good Body House to live in when you grow up. If your stomach and liver give you trouble, if you are flat-chested and feeble, and generally unable to do what healthy people can, just remember that you have been told how it would be. It is your House, and you will have to live in it.

Then there is the Mind House. That is where you do your thinking, and it makes a great difference whether that thinking is true or not. You are building this House out of the things you learn, and the way in which you do your lessons. Remember that it is not only what you have to learn by memory, but all your habits of attention, thoroughness, order, and the rest. These things make the framework of the House, and it is while you are boys and girls that it can be properly put together. I have known children who think that school is a kind of game with the teachers. If they make you do the work, that scores one to them; if you can manage to shirk, it counts to you. But it is not the teacher who will have to put up with the holes in the knowledge and the dark windows of the Mind House; it is yourself who must live in it.

The best house of all, if it is properly built, is the Heart House. I wonder if you are building it the right way? Some foolish people build it only for themselves, and then it becomes a terribly lonely place as they get older; narrow, dark, and stuffy. It is made of the wrong material, such as meanness, jealousy, envy, greed, and spite, which never wear well. But if the House is built of sympathy, generosity, honour, and other good material, it makes a beautiful home, where friends are welcome, and the Lord of Life Himself will come in. He cannot do that where there is only room for yourself. Remember again, whether others can come in or not, you have to live in it; either in the beautiful home, or in the narrow prison.

You will see how important all this building is, and perhaps think it is too much to expect you to know how to do it. It would be, if you were left

alone. But Paul, in one of his letters, tells us that God Himself is the Architect, and has given us the plan of the House in Jesus Christ. He is the Foundation, and if we build on that, we shall not go wrong. If we build on another plan of our own, we shall find that sooner or later there is nothing to hold the walls up, and they will crack and tumble. That is why we want you boys and girls to know as early as possible what Jesus is. We want you to take His words, and use them in your life. You should try, after seeing what He is like, to be like Him yourself. Then He will be able to help you, because He is not only the plan on paper, but the foundation. You can put your whole weight on Him.

Children's Books.

The Society for Promoting Christian Knowledge has published six volumes of children's books, all for the coming Christmas.

One volume is written solely to give pleasure to the bigger girls. Its title is *Aunt Pen* (2s. 6d.). In fulness the title is *Aunt Pen; or, Roses and Thorns*, which at once indicates the character of its contents. We may say that the lives of girls are rarely so rosy and less rarely so thorny; but the novelist is not a mere realist. If no liberty of imagination were allowed where would the pleasure be? The author of this volume is L. E. Tidderman.

For younger girls Florence Willmot has written a book. Its title is *Care of Uncle Charlie* (2s.). Again the idea is evident, and again the ups and downs are more startling than life usually offers. The conversation is the great feature of this book. Its short paragraphs are always lively and often amusing.

Two books for boys now. And first, *The Fortunes of Harold Borlase*, by John Graeme (2s. 6d.). It is a story of the days of Admiral Blake, a story of the sea and of sea-fights, the most thrilling of all adventures. The other is deeper in interest, and darker in experience. It is a tale of Siberia. Its author is Gertrude Hollis, and its title *A Lost Exile* (2s.).

Two books for the younger children are both written by Jessie Challacombe. Of the one the title is *Wait and Win* (1s. 6d.), of the other *David's Diaconate* (1s. 6d.). Both are illustrated by Oscar Wilson.